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MALCOLM X SPEAKS:

'Guerrilla Warfare Is Next'

By CLARENCE HUNTER
Star Staff Writer

Malcolm X sat in a Harlem restaurant and spooned up a banana split as he talked about reciprocal dying, guerrilla fighting, revolution and his new Pan African organization.

Malcolm, the former chief spokesman for Elijah Muhammad, head of the Black Muslims, a black supremacist sect, said he has discarded the unyielding "hate white" philosophy of that group.

His conversation, however, indicated that he still regards the white man as the Negroes' No. 1 enemy and that his future course will be to fight that enemy with every ounce of his energy.

"I reserve the right to do whatever, wherever, whenever and however is necessary to get results," he said. He was not smiling.

No "metamorphosis" resulted from his pilgrimage to Mecca, Malcolm said. He remains inflamed over the American Negro's condition and thinks only a revolution will correct it.

Freedom for Negroes

"Take a duck, for example," Malcolm said. "Ducks can't lay chicken eggs unless a revolutionary change makes it possible for them to do it. When you have a political system which is not capable of producing freedom for Negroes because it was founded to produce freedom for whites, then you must change it and you don't change it by getting on your knees and singing "We Shall Overcome" for 100 years."

His political group, separate from his exclusively-black Muslim Mosque, Inc., so that it can attract other black peoples as well as American Negroes, will not advocate, nor will it initiate violence, Malcolm promised.

"The last thing the Negro wants to do is violence, but he must protect himself," Malcolm said. "When you start talking freedom, you have to talk about dying a little, too. Reciprocal dying, I mean. When a black man dies, a white man should die. Suffering is all right and non-violence is all right, too, as long as they are reciprocal."

Malcolm insisted that Negroes "should form vigilante committees, Mau Mau . . . anything to protect themselves." He said "people aren't using much foresight if they don't see guerrilla warfare as the next step in the civil rights struggle." There are evidences of this in Cambridge, Md., "where Negroes shot a Negro National Guardsman," Malcolm said.

MALCOLM X

Devil and Double Devil

As a Black Muslim, Malcolm was known to view all whites as "devils." Now after a 12-day visit to the world of Islam, he said he is convinced that "blacks and whites" can solve their problems amiably if they approach them in a spirit of "brotherhood and tolerance between peoples of all colors and national origins."

As a result of this tempering, he still speaks of devils, but in this fashion:

"Anyone . . . mind you, I am saying anyone . . . who overtly, intentionally, and knowingly deprives another man of his human right is a devil. I said anyone who does this is a devil. And, if he consciously, knowingly and intentionally deprives the man of knowledge that will enable him to correct his condition, he is a double devil. And this devil has to go."

The Afro-American Freedom Fighters, Malcolm's new political group, is envisioned by him as the vehicle which will exterminate the "devil" that haunts him. It also is the organization Malcolm hopes will link the American Negro's cause with the independence drives of African nations.

Take Fight Before U. N.

"You have never heard of a Negro organization with the word fighter in it, have you?" Malcolm asked. "The first aim of the AAFF will be to lay the groundwork to get the American Negro's case before the United Nations to make it an international issue. I want to take the whole Negro struggle to the Human Rights Commission of the U. N. and charge the United States with the same thing as South Africa and Portugal are charged with there."

Forces like the Algerian Freedom Fighters and the Mau Mau "were people trying to throw off the yoke of colonialism . . . and this is the task facing the American Negro," Malcolm said.

Malcolm, who became a Black Muslim while he was in prison in 1948, said he has no idea how many followers he will attract to his mosque or Freedom Fighter organization, both headquartered in Harlem.

Having just returned from Algiers, he said he must work to create an organization that will follow the tenets of Islam in "the best way we can in a Western and highly mechanized society."

Sees Mosque Prospering

Malcolm is confident his mosque will prosper. He will attract converts as well as defectors from the Black Muslims, he predicted.

"Many are leaving the Black Muslim movement, especially the militant and young ones who have gone out because of the lack of activity," Malcolm said. "When I entered the Nation of Islam in 1952 in Detroit, there were not over 400 active

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